To face the Title.

St MATTHEW CHAP. XXVI.

The Institution of the LORD's Supper.

St MATTHEW 26. Verse 27.

And JESUS *took the Cup, & gave thanks, and gave it to them, saying, Drink ye all of it: For this is my Blood of the New Testament.*

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K Libon. vol. 2. Stanw. Church of. Rites & Cerem.
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THE

Orthodox Communicant:

BY WAY OF

MEDITATION

On the ORDER for the

Administration

OF THE

Lord's-Supper,

OR

HOLY COMMUNION;

According to the LITURGY of the CHURCH of *ENGLAND.*

In the *SAVOY,*
Printed by *John Nutt*; and Sold by *John Morphew* near *Stationers-Hall.* 1714.

[Fit to bind with the *Common-Prayer* in 8° or 12°, with or without Cuts.]

THE PREFACE.

THE *Intent of* Liturgies *was to help and inſtruct mean Capacities in their Devotion, and prevent Errour and Superſtition in the more Able and Knowing: And as they were compiled by the moſt Learned and Orthodox Fathers of the Church in all Ages, there is the leſs Room for Objection againſt them.*

This being granted, (which I believe no true Son of the Church will deny) I cannot conceive why we ſhould have Recourſe to any other Method in our Publick or Private Devotions, than what the Liturgy *of the* Church *of* England *preſcribes.*

Take it in all its Parts, I dare challenge the moſt Sanctimonious to anſwer, whether there is any Bleſſing to pray for, or Evil to deprecate, but that they are plentifully furniſhed in either with Helps from the Common-Prayer.

I have obſerved in thoſe many Attempts which have been compos'd by ſeveral Hands to prepare People for the Sacrament, particular Forms of Prayer; which, how well ſoever meant, come ſhort of that Spirit of Devotion which is expreſs'd in the Office of the Holy Communion, *and which, whilſt they pretend to help the Communicant, do but depreciate the Honour of our* Liturgy, *and bring the* Service *of our* Holy Church *into Contempt.*

Theſe Methods ſavour much of the Roman Manuals, *or of* Puritannical Wantonneſs, *which has too often copied from them.*

I ſhall not here controvert with thoſe that diſſent from our Church: God reconcile them to us. But let thoſe who profeſs themſelves Members of it, practiſe nothing

contrary

contrary to Her Diſcipline and Injunctions; otherwiſe, to what End were Rules and Orders enjoin'd?

I deſign nothing more in this ſhort Eſſay, than to wean People from their Fondneſs of leſs worthy Methods, in order to make them more ſenſible of the Beauty of the Common Prayer; *which in all its Offices is ſufficient to ſupply any Perſon with a proper Addreſs to God Almighty on all Occaſions; and which, if reverently and judiciouſly conſider'd, is the moſt eaſy, commodious, and deſirable Syſtem of Devotion hitherto extant.*

If it ſhall pleaſe God it anſwers this End, I have mine; and God ſanctify it to us all. Amen.

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A

PERSUASIVE

TO

Frequent Communion.

THE Salvation of the Soul, being of the higheſt Concern to Mankind, neceſſarily implies our ſtricteſt Care and Regard, and obliges us readily to embrace all Opportunities of improving the Advantages God is pleaſed to offer us; the greateſt of which are thoſe he preſents us with in the Bleſſed Sacrament of the Body and Blood of his Son our Saviour.

To Communicate well is the greateſt Comfort we can receive in this Life;

for it is adminiſtring Spiritual Food and Suſtenance to our Souls. But if we Communicate ſeldom, we are not only in Danger of loſing the Benefit of the foregoing Communion, by relapſing into our former Sins, but we ſtarve our Souls.

To convince our ſelves more plainly of this, let us conſider the Analogy or Proportion between Spiritual and Corporal Nouriſhment. The Body requires Nouriſhment proportionable to its Neceſſity; as when natural Heat conſumes our Subſtance, and whatſoever elſe ſerves for its Subſiſtance.

The ſame we muſt allow of Spiritual Food, which ſerves to recruit the Forces of our Souls, weakened and diminiſh'd by the Aſſaults of our Paſſions: And, for Want of this Nouriſhment, the Life of Grace is by Degrees waſted, and at laſt totally extinguiſh'd in us.

Frequent Communion therefore is the only Means we can uſe, to repair this decay'd Condition of our Souls: It is that alone

alone which reſtores them to their former Vigour; it is that which not only ſubdues our Paſſions, but prevents them from rebelling, and preſerves us from ſinning again.

There is yet another Conſideration of great Moment relating to the Soul; and that is, We are to look upon the Soul as in a continual State of Sickneſs. If the Body be afflicted, we ſpare for no Expence or Care to recover it; why then ſhould we neglect the Soul labouring under Diſtempers which may bring it to eternal Death? This Thought ought to rouſe us out of our ſlothful ſinful Security, and move us to fly with Speed to the great Phyſician, who alone is able to cure and preſerve us from Death, *By the Bread which he hath given for the Life of the World*, John 6. 51.

Why ſhould Chriſtians, among whom God has choſen his Habitation on Earth, labour under Want, when ſo great a Treaſure is at Hand? Why ſhould they complain of Thirſt, when the Fountain

of

of Living Water is at their own Diſpoſal? And why ſhould they ſuffer themſelves to die, having the Author of Life ſo near them? Let us conſider, how preſſingly our Saviour invites us to come to him, and how he threatens us, if we refuſe; *Unleſs ye eat my Body*, ſays he, *and drink my Blood, ye have no Life in you*, John 6. 53.

After ſuch Threats then, if we do not, and ſo great Aſſurances, if we do come; What ſhall we alledge before the Divine Tribunal at the Day of Judgment, for our continuing at ſuch a Diſtance from him?

They who ſhall excuſe themſelves with the Affairs and Employments of the World, muſt expect this Anſwer; That there is no Concern of ſuch Importance as that of Salvation, which they ought to prefer to all other Things? And they will certainly receive this Reproach, that they have prefer'd their Temporal Enjoyments before their Eternal Happineſs.

To thoſe who ſhall excuſe themſelves with the Indiſpoſitions of their Souls, that they are not worthy of frequent Communion, it may be replied, that their Excuſe is indeed but too true, and yet it is a very bad one. For it is their Duty ſo to live, that they may Communicate often, and to uſe all imaginable Induſtry to render themſelves capable of it.

In fine, the great Obſtacles that keep us from this Duty of Frequent Communion, are Sloth, Indevotion, and Fear.

The Firſt of theſe is owing to the indulging our ſelves in Worldly Pleaſures; the Second to the Want of a due Eſteem of that great Bleſſing; and the Third proceeds from a miſtaken Notion of the Comfort and Satisfaction we receive thereby: And this is, in ſhort, a tacit Reſolution not to amend our Lives, but to remain in our Sins; for we fear, if we Communicate frequently, we ſhould be oblig'd to lead a godly Life; and

and then we muſt quit all our irregular Affections and Worldly Delights.

Theſe are the Rocks on which our Salvation may but too eaſily ſuffer Shipwreck. To prevent which, we muſt diſpoſe our ſelves to Communicate often, that we may receive the Benefit of the Holy Communion, in order to the Amendment of our Lives, our Advancement in Virtue, and the Love of God. And if we do thus, we may be aſſur'd, the Bleſſing of God will attend our Devotion; that he will ſhowr new Graces on us, and enable us to ſerve him better all the reſt of our Days in this, that we may perfectly enjoy him in the next Life for evermore. *Amen.*

THE

THE
Orthodox Communicant.

THE beſt Direction the Communicant can have in this great Duty of Communion, is very amply, and yet briefly, expreſſed in the Catechiſm; for there we learn theſe Four Things:

Firſt, For what End the Sacrament of the Lord's Supper was ordained? The Anſwer is ſhort and full. It tells us, It was ordained for a continual Remembrance of the Sacrifice of the Death of Chriſt, and of the Benefits which we receive thereby.

Secondly, What are the Parts of the Sacrament. And theſe are Two:

1. The outward Part, or Sign of the Lord's Supper; and they are Bread and Wine, which the Lord hath commanded us to receive in Remembrance of his Death.

2. The inward Part, or Thing ſignified; and theſe are the Body and Blood of Chriſt, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Thirdly,

Thirdly, The Benefits we are Partakers of in this Sacrament; and they are, the Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our Bodies are strengthened and refreshed by the Elements of Bread and Wine.

Fourthly, The Duties required of us before we come to the Lord's Supper; and these are,

1. To examine our selves, Whether we repent truly of our former Sins?

2. Whether we stedfastly purpose to lead a new Life?

3. Whether we have a lively Faith in God's Mercies through Christ, and a thankful Remembrance of his Death?

4. Whether we are in perfect Love and Charity with all Men?

These are the Things first and chiefly to be consider'd in this grand Affair of our Souls. For the Help therefore of the Communicants, let them before, and on the Day of Communion, make use of the following Method, which is taken from the Office of the Holy Communion, according to the Direction of our Church.

MEDITATION.

Psalm 103. *v.* 1. Praise the Lord, O my Soul, and all that is within me, praise his holy Name.

2. Praise the Lord, O my Soul, and forget not all his Benefits.

3. Who

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JESUS the SAVIOUR of ey WORLD.

3. Who forgiveth all thy Sin, and healeth all thine Infirmities.

4. Who ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and loving Kindneſs.

See, ſee, my Soul, the Bleſſed Saviour of the World, with expanded Arms of Love, inviting thee to that heavenly Banquet, which will ſatiate thee with eternal Plenty!

Advance to meet thy Bleſſed Redeemer with that Ardency of Love, which may make thy Duty thy Delight, thy Obedience thy Choice, and draw thee to Heaven, whilſt thy Body is grovelling here on Earth.

MEDITATION

On the Firſt Exhortation.

COnſider, O my Soul, the infinite Love of thy Saviour, who for a Seaſon quitted the Joys of Heaven, and willingly ſubmitted to the Calamities of humane Nature, to make thee a Denizen of a happy Eternity.

Let *the Remembrance of his meritorious Croſs and Paſſion* make thee ſenſible, that it is by him alone thou canſt *obtain Remiſſion of thy Sins, and be made a Partaker of the Kingdom of Heaven.*

In moſt humble Gratitude addreſs thy ſelf to *Almighty God, thy Heavenly Father*, for the great Inſtance of his Love, in *giving his Son, thy Saviour Jeſus Chriſt, not only to die for thee,*

but

but to be thy Spiritual Food and Suſtenance in this Holy Sacrament.

Adore the wonderful Goodneſs of thy Saviour, who, after all his Sufferings on Earth for thee, ſtill lives thy Redeemer in Heaven, and ceaſes not to make Interceſſion for thee.

Let thy Gratitude, as far as humane Nature will permit, meet his Love with equal Advances; and it will imprint an Heaven on thy Soul here on Earth, and enrich it with unſpeakable Joys.

This Love will conquer Sin, and ſubdue all thoſe tranſitory Pleaſures which fetter and enſlave thee; will make thee purſue the Heights of Virtue, and the Purity of Heaven even in this Life.

It is this Love that will give thee a Taſte of the Perfection of Angels, and of that Happineſs in Heaven, of which, through the Merits of thy Bleſſed Saviour, thou wilt one Day be a Partaker.

It is this Love that will ſweeten the bitter Cup of Affliction, make the moſt ſhocking Circumſtances of Mortality pleaſant, and teach thee to prefer the dreadfuleſt Sufferings for his Name to all worldly Enjoyments.

By this Love thou wilt not only bear thy Trials, but rejoice in them, and bleſs him that hath thought thee worthy to give any Proof of thy Love to him. By this thou wilt triumph in Miſery, and be victorious in Death; and whilſt thou look'ſt up to, and confideſt in the Author and Finiſher of thy Faith, wilt joyfully bear thy

thy Croſs, and, in Imitation of thy Redeemer, deſpiſe the Shame.

But here, O my Soul, let not theſe Heavenly Raptures exclude that juſt Preparation for this divine and comfortable Banquet, which God requires, and our holy Church preſcribes; but make the ſtricteſt Search and Scrutiny into the moſt private Receſſes of thy Conſcience: Spare not the moſt darling Sin, but diveſt thy ſelf of all Pollution both of Mind and Body, that thou mayſt appear *holy and clean at ſuch a Heavenly Feaſt, in the Marriage-Garment required by God in Holy Scripture, and be received as a worthy Partaker of that Holy Table.*

In Obedience therefore to God's Commands, and the Injunctions of our Holy Church, *I will examine my Life and Converſation by the Rule of God's Commandments:* I will deplore my own Sinfulneſs: I will confeſs my ſelf to Almighty God, and implore his Grace to aſſiſt me in the Performance of thoſe Reſolutions I ſhall make for Amendment of my Life.

¶ Begin here with the Office of the Holy Communion, as the Liturgy directs, repeating firſt the Lord's Prayer, and then the Collect, *Almighty God, unto whom,* &c. After which uſe this Meditation.

MEDITATION.

CONſider, O my Soul, to whom thou addreſſeſt thy ſelf. It is to thy God that made thee;

who ſhewed the Omnipotence of his Power in creating thee in his own Likeneſs; who from a ſenſeleſs Nothing brought thee to the Enjoyment of a happy Being. He is that all-wiſe, all-knowing God, whoſe ſearching Eye can penetrate into the moſt private Deſires of thy Heart, and from whom thou canſt conceal no Secret.

Humbly implore his Grace to cleanſe and purify thy Thoughts, that thou mayſt know how to love him perfectly and ſincerely, and worthily magnify his Holy Name for all his Benefits; particularly in lovingly inviting and graciouſly admitting thee to be a Partaker of the Bleſſed Communion of the Body and Blood of his beloved Son.

EXAMINATION

By the Firſt Commandment.

HAve I by any Action of my Life, or in Thought, queſtioned the immenſe Power, infinite Majeſty, and divine Goodneſs of God, the Glorious Creator and Preſerver of me and all Mankind?

Have I in any Reſpect diſtruſted his Providence, doubted of his Omnipotence, or any of his divine Attributes?

Have I neglected to believe in him, fear him, and love him, as he has enjoin'd?

Have

Have I omitted to worſhip him, thank him, and put my whole Truſt in him; to call upon him, and to honour his holy Name and his Word?

Have I by any Idolatrous Act addreſs'd my ſelf to other Gods, or profan'd the Honour due to the Almighty Creator of the World, by ungratefully confiding in, or acknowledging any other God but him?

Strictly examine thy ſelf, O my Soul, on theſe Things; and wherein thou findeſt thy ſelf to have offended, bewail thy Sinfulneſs; pray to God to have Mercy upon thee, and forgive thee; and beg the Divine Influence of his Grace to aſſiſt thee, and incline thy Heart to keep this Law.

EXAMINATION

By the Second Commandment.

HAve I, like the wanton *Iſraelites* vainly imagin'd or fram'd to my ſelf any Thing in Imitation of the great God of Heaven and Earth?

Have I ſacrilegiouſly withdrawn my Duty from him, by paying Adoration to the Work of mine own, or other Men's Hands?

Have I, in Contempt of his Glorious Majeſty, idolatrouſly and ſuperſtitiouſly bow'd my Knee to any carved or graven Image, or paid that Devotion to the Creature, which alone is due to the Creator?

Reflect, O my Soul, on these profane Abuses with Horrour! Think what Indignity such vile Acts offer to that jealous God, who will allow no Competitor or Partner with him in the Honour due to his Holy Name; and who will, for thy ungrateful Contempt, not only punish thee, but thy Posterity too, to the Third and Fourth Generation. Thus wilt thou, by thy abominable Contempt, instead of Blessings, entail Curses upon thy self and Family.

But if thou actest conformably to his Word, and keepest his Commandments, he will showr down his Blesings on thee, and for thy Obedience confirm them to thy Posterity.

Consider, O my Soul, the Weight of this Commandment. Here is Majestick Terrour to fright thee from any Abuse of God's Worship; and Paternal Mercy to invite thee to a due Veneration of thy God. He is a terrible God when provok'd; but a merciful and indulgent Father when su'd to.

Hast thou in any Part violated this Sacred Law? O return, my Soul, and lay hold on offer'd Mercy, least thou call down Vengeance on thee and thine. Ask Pardon of God for thy Transgressions, and beseech him to incline thy Heart to keep this Law.

EXA-

EXAMINATION

By the Third Commandment.

HAve I at any time blaſphem'd the Sacred Majeſty of my God by any Oath, Curſe, or Perjury; or by any raſh, inconſiderate, or unneceſſary Invocation, profan'd his Holy Name?

Conſider, O my Soul, the dreadful Puniſhment due to ſuch Crimes! God will not hold thee guiltleſs: He is in this, as in the foregoing Commandment, jealous of the Honour due to his Holy Name: *He will not have it defil'd, Lev.* 19. 12. by any raſh or premeditated Abuſe of it.

Retract the Breach of this Law by ſincere Repentance, and beg God in Mercy to incline thy Heart to a more ſtrict Obſervation of it.

EXAMINATION

By the Fourth Commandment.

HAve I, in pious Commemoration of the great and glorious Work of God, the Creation of the World, the Preſervation and Redemption of it, duly celebrated this Day, by ſequeſtring my ſelf from all worldly Thoughts and Employments; and not only laid an awful Reſtraint upon my ſelf, but on all that belong to me; that I and they, in humble and reverend Imitation of our great Creator, who

rested on this Day, may have bless'd his Holy Name for all the Benefits and Mercies we have enjoy'd thereby?

Hast thou consider'd, that God, who hath given thee all thy Time, requires some Part of it to be paid back again, as a Tribute of the whole?

Hast thou, O my Soul, employ'd this Day, thus set apart by God, in his Worship and Service, publickly and solemnly in the Congregation, and privately at Home with thy Family, or in the more private Duties of the Closet, in Praying, Reading, and Meditating?

Consider, the Rest here enjoin'd is not only a Rest from Labour; but the Time which thou savest from the Works of thy Calling thou art to lay out in spiritual Duties.

The *Jews* kept Holy the Seventh Day in Remembrance of the Creation of the World, which God on that Day finish'd; but thou art to celebrate this Day in Memory of the glorious Resurrection of thy Saviour Christ; by which a Way is made for thee into that better World thou expectest hereafter.

Hast thou duly and reverently frequented the Sanctuary of thy God, the Church? Hast thou consider'd it as his House; the Place where he is in an especial Manner present; and hast thou behaved thy self with that profound Respect and Reverence which is due to the great Majesty that dwelleth there?

Hast thou consider'd, that thy Business there is to converse with God; and therefore ought'st to shut out all Thoughts of the World? Otherwise

wiſe thou profaneſt that Holy Place more than the *Jews* did, who made the Temple a Market, or thoſe of later Days, who turned Churches into Stables. Be aſſured, polluted Thoughts are much the viler Sort of Beaſts.

When thou haſt duly conſidered the Honour and Reverence which God requires of thee to the Place where he is peculiarly preſent, examine whether thou haſt paid that ſacred Regard to the Buſineſs thou comeſt about; that is, Attention to his Holy Word? There is no ſurer Sign of deſpiſing any Perſon, than ſetting Light by what he ſays; as on the contrary, if we eſteem any One, every Word he ſpeaks will be of Weight with us?

Haſt thou therefore, O my Soul, reſpected God's Word as thou ought'ſt, conſidering it to be the Rule by which thou art to frame all the Actions of thy Life? Haſt thou ſtudied it much, read it often, and obſerv'd diligently what Duties are in it, which God commands thee to perform, and what Sins he charges thee to abſtain from?

Conſider, O my Soul, in which of theſe Particulars thou haſt violated this Commandment, and therein beg Pardon of God for thy Offence, and implore his Grace to incline thy Heart to a better Performance of it for the future.

EXAMINATION

By the Fifth Commandment.

HEre, O my Soul, make a ſtrict Enquiry into all thy paſt Actions, and examine thy whole Conduct and Deportment toward thy Neighbours; the firſt of which, that claim thy Regard, are thy natural Parents, thy Father and Mother.

Haſt thou honoured them with that Reverence, Love and Obedience, which is due to them?

Haſt thou in a dutiful Compliance obey'd them in all their juſt Commands?

Haſt thou in Return of their paternal Care and Love, comforted, ſupported and cheriſh'd them, and bleſs'd thy Almighty Creator, for making them the happy Means of bringing thee into the World; where, upon the exact Performance of thy Duty to them, God will give thee a long and happy Life? Which is the Condition of this Law.

But if thou neglecteſt any Part of thy Duty to them, be aſſured God will cut thee off in the Midſt of thy Days.

The next, that in this Commandment require Obedience from thee, are thy Political Parents: Such are Sovereign Princes, and all that are put in Authority under them.

Haſt thou therefore, O my Soul, in Thought, Word or Deed, profan'd the ſacred Character of

of thy Prince? Be it ever ſo ſecretly in thy Chamber, God will find it out, and judge thee for it. Conſider, he is the Repreſentative of God; and in deſpiſing him, and his juſt Commands, thou affronteſt the Majeſty of Heaven.

Haſt thou paid a juſt Deference and Reſpect to his Magiſtrates, and Perſons authoris'd by him, to put in Force the Laws of the Land thou liveſt in?

Haſt thou ſubmitted thy ſelf to all thy Governours, Teachers, Spiritual Paſtors and Maſters, who are deputed to inſtruct thee?

Theſe are all Parents, and claim Obedience from thee; which, if thou haſt faithfully performed, God will bleſs thee with many and happy Days here on Earth. But if, on the contrary, thou haſt been undutiful to thy Parents, rebellious to thy Sovereign, diſobedient to Magiſtrates, or contumelious to thy Superiors, thou muſt expect to fall ſhort of that Length of Days which is the Condition of this Precept.

Humbly beg pardon of God for all thy Sins, either of Omiſſion or Commiſſion, in this Commandment, and intreat his Aſſiſtance to direct thee in the better Performance of it hereafter.

EXAMINATION

By the Sixth Commandment.

CONſider here, thou haſt not compleated this Commandment in barely abſtaining from dipping thy Hands in thy Neighbour's Blood.

Haſt

Haſt thou, O my Soul, carefully avoided all Occaſions of provoking or offending him; ſuch as Deriding, Upbraiding, Slandering, Detracting, Quarrelling, and all Manner of Evil-ſpeaking?

Haſt thou returned Good for any Evil intended or offer'd by him to thee?

Haſt thou born any Malice or Hatred in thy Heart, entertain'd any revengeful Thought againſt him, or given Way to Anger or paſſionate Heat?

In whatſoever of theſe thou findeſt thy ſelf to have offended, ſpeedily retract it, and reconcile thy ſelf.

Nor think it ſufficient that thou haſt fulfill'd this Commandment in forbearing perſonal or intentional Evil to thy Neighbour; the ſame God, that diſapproves theſe, requires further.

Hath thine Enemy injur'd or deſpitefully treated thee? In Return, do him all the friendly Offices thou art capable of.

Is he in Diſtreſs? Support and comfort him.

Doth he continue obſtinately to perſecute thee? Let thy Charity oppoſe his Hatred in ſuperior Advances: And thus by Acts of Mercy and Tenderneſs, thou wilt imitate the Father of Mercies, who hath commanded thee to be *merciful, as he is merciful.*

By this Chriſtian Deportment thou wilt thaw his Frozen Heart, and heap Coals of Fire upon his Head; not Coals of Fire to conſume him, but to melt him into mutual Charity.

Beg God's Grace to inſpire thee with this great Gift of Charity, the Crown of Chriſtian Virtues, which

which will not only prevent thee from active Harms, but incline thy Heart to do all good Offices to thy Neighbour.

EXAMINATION

By the Seventh Commandment.

CONſider, thou haſt not ſufficiently obſerv'd this Commandment in only forbearing to defile thy Neighbour's Bed. Adultery implies much more.

Haſt thou given Way to any laſcivious Thought?

Hath thy Tongue betray'd any Obſcenity of thy Mind in undecent Expreſſions; or thy Eye by any wanton Motion diſcover'd thy inward Impurity?

Haſt thou ſtudiouſly avoided Sloth, the Parent of impure Imaginations and Actions?

Haſt thou lived abſtemiouſly, carefully ſhunning all Luxury, and Exceſs in Meat, Drink and Apparel?

Haſt thou kept a watchful Guard upon all the Faculties of thy Soul, and ſuppreſs'd all inordinate and irregular Efforts of corrupt Nature?

Conſider what great Provocations internal Impurity and external Pollution give thy God, who is perfect Purity; and that in thus Sinning, thou defileſt that Body, which thy Saviour has ſo honourably diſtinguiſh'd, as to pronounce it to be, *The Temple of the Holy Ghoſt*; and for the Redemption of which for a Time he quitted the

Conver-

Converſation of God in Heaven, and after a painful Life here, ſhed his moſt precious Blood to cleanſe and purify it.

Deplore thy Wretchedneſs in any or all of theſe Tranſgreſſions, and implore the Mercy of him, from whom no Secrets are hid, to cleanſe the Thoughts of thy Heart by the Inſpiration of his Holy Spirit, that thou mayſt avoid all Impurity of Mind and Body, and perfectly love him, who is only pure.

EXAMINATION

By the Eighth Commandment.

HAST thou forborn to abuſe thy Neighbour in his Goods, by wilfully ſtealing or purloining from him any Thing that is his?

Haſt thou invaded any Man's Right or Property?

Haſt thou by any indirect Practice, or fraudulent Art, over-reach'd thy Neighbour in Buying and Selling; impoſed on his Simplicity by falſe Weight or Meaſure; or taken any Advantage of his Weakneſs by adulterate Wares?

Haſt thou by Bribery, or any other Corruption circumvented him, or us'd any unjuſt or unlawful Methods to aſſert or procure the Recovery of thy own juſt Right?

Nor think with thy ſelf, O my Soul, that thou haſt ſufficiently ſatisfied the Juſtice of God in barely abſtaining from the Commiſſion of theſe Sins; there is yet another Teſt in this Commandment, which thou art to put thy Conſcience

ſcience to. Act ſincerely with thy ſelf, and examine thy Conſcience on theſe Articles.

Haſt thou at any Time withdrawn or neglected any Part of thoſe Chriſtian Duties, which thou oweſt thy Neighbour?

Haſt thou refuſed to pay the Labourer his Hire, or any juſt Debt, according to the utmoſt of thy Ability? Haſt thou through ſordid Covetouſneſs denied thy indigent Neighbour the Uſe of that Abundance God has bleſs'd thee with, or at any Time ſhut thy Ears to the Cry of the Poor? Have a Care, O my Soul, how thou provokeſt him to curſe thee in the Bitterneſs of his Spirit!

Haſt thou ſuccoured the Fatherleſs and Widows? Haſt thou, in Imitation of thy Bleſſed Saviour, viſited the Sick and the Priſoner? Haſt thou cloathed the Naked, and fed the Hungry?

Haſt thou been liberal to the Ignorant, in ſupplying their Want of Knowledge with good Council, and wholeſome Admonition?

Haſt thou directed into the Way of Truth thoſe that have erred and are miſtaken?

In Fine, Haſt thou employ'd the Talent God hath truſted thee with to the Uſes he intended?

If thou haſt duly obſerv'd theſe Things, he that truſted thee with this Talent, will reward thee with a greater: But wherein thou haſt offended, pray to God to pardon and ſupply thy Deficiencies, and beg of him graciouſly to incline thy Heart to a ſtricter Performance of this Law.

EXAMINATION

By the Ninth Commandment.

CONſider, O my Soul, the Weight of this Commandment: There is more implied in it, than an evident and direct Perjury or Breach of Oath.

Haſt thou therefore injur'd thy Neighbour by any vain Scoffing, Calumny, Diſparagement, Evil-ſpeaking, Flattery and Diſſimulation, which may affect his Reputation or Eſtate?

Haſt thou dealt fallaciouſly or treacherouſly with him, by Lying, Equivocating, or any Way ſuppreſſing and concealing the Truth from him?

Haſt thou defended his honeſt Fame, when thou haſt heard it calumniated or ſtained with malicious Aſperſions?

Haſt thou entertain'd charitable Thoughts of him; with Chriſtian Tenderneſs bemoan'd his Weakneſs; not haſtily ſuſpected or condemn'd his Infirmities; but judiciouſly weigh'd and conſider'd his Errors and Miſtakes, and reprov'd him with Love and Meekneſs?

Thus ſhalt thou for thy Meekneſs receive the Reward thy Bleſſed Saviour hath promiſed, that of *inheriting the Earth*; and for thy ſtudiouſly endeavouring the Peace and Welfare of thy Neighbour, thou ſhalt be called, *The Child of God.*

EXA-

EXAMINATION

By the Tenth Commandment.

HItherto God has ſtrictly forbid all corrupt and depraved Affections: But in this laſt Commandment he requires a moſt compleat and exact Innocence from us. We are not to entertain or encourage the moſt minute Thought or Deſire of any Thing that deviates from Virtue, or carries the leaſt Weight of Unlawfulneſs or Sin with it. And it is but highly reaſonable, as well as our Duty, that we ſhould at all Times, and in all Places, whenſoever we addreſs our ſelves to him, appear with that Sanctity and Purity of Mind, which becomes his Children and Servants.

Conſider then, O my Soul, haſt thou through ſordid Avarice, or any unwarrantable Deſire, coveted that which belongs to other Men?

Haſt thou envied thy Neighbour the Enjoyment of a plentiful Fortune, or a good Wife?

Haſt thou repined at thy own Condition of Life, becauſe others out-ſhine thee in Equipage and worldly Splendour?

Has thine Eye been offended, that the wiſe Diſpenſer of all Things has enlarg'd thy Neighbour's, and confin'd thee to narrow, Circumſtances?

Conſider for what End God may have inrich'd him and depreſs'd thee. The Happineſs of his Life may be the Reward of his Virtue, whilſt thy Poverty may be the Puniſhment of thy Folly. Or the Plenty he enjoys may be

be for a Trial of his Diſpenſation of it, whilſt the ſame God humbles thee into a Senſe of thy Duty, and an Acknowledgment of thy Errours.

Beg pardon of God, O my Soul, for tranſgreſſing any of theſe his Commandments, and continually apply thy ſelf to the Throne of Grace to enable thee piouſly to reſolve, and faithfully to perform the Promiſes thou ſhalt make to him; that he would be pleaſed to imprint his Divine Precepts in thy Heart, that they may remain indelible, and put thee conſtantly in Mind of the great Duties thou oweſt to thy Almighty God, and to thy Neighbour.

When thou haſt thus, according to the Direction of the Church, examin'd thy ſelf by the Rule of God's Commandments, carefully read over the reſt of the Exhortation.

Meditate ſeriouſly upon what is required of thee in every Article of it, mark thoſe Paſſages that moſt nearly concern thee, ſhew thy Senſe of thy Failings in the moſt pungent Sorrow, and aggravate them in their moſt unhappy Circumſtances and heightning Accidents.

But if thy Sins be of ſo deep a Dye, that by theſe Means thou canſt not quiet thy Conſcience, but requireſt further Comfort and Help, repair ſpeedily to thy Ghoſtly Father, the Pariſh Prieſt, whom God hath entruſted with the Care of thy Soul, or to ſome other diſcreet and learned Miniſter of God's Word: Freely and nakedly diſcover thy Grief to him, unburthen thy Conſcience to him, and ſhew him thy wounded Soul, that by a full and ſincere Confeſſion of thy

thy Sins before him to Almighty God, thou mayſt receive the healing Balm of Abſolution.

And here conſider the Neceſſity of this great Duty of Confeſſion; which is ſo neceſſary to thy Pardon, that thou haſt no Promiſe of Forgiveneſs without it. The ſullen Patient, that refuſes to tell his Phyſician his Malady, can expect no Relief.

This is thy Caſe, O my Soul, therefore when thou haſt confeſs'd thy Sins, ſhewn a hearty Sorrow and abominable Hatred of them, thou wilt be ſoon ſenſible of the Benefit of Abſolution; which will recover thy Conſcience into ſuch a State of Health, as will enable thee to meet thy Bleſſed Saviour at the Heavenly Feaſt he has prepared for thee. Thus wilt thou quiet thy Conſcience, and avoid all Scruple and Doubtfulneſs.

MEDITATION

On the Second Exhortation, when the People are negligent to come to the Holy Communion.

CONſider, O my Soul, the Long-Suffering and Patience of thy moſt indulgent God; who, notwithſtanding thy Unworthineſs and Contempt, ſtill invites thee to be a Gueſt at his Table.

Conſider the Dignity of the Perſon that invites thee, and in whoſe Behalf thou art ſummon'd; to what Banquet thou art bidden; that it is not to an Entertainment to refreſh thy Body, or gratify thy wanton and luxurious Appetite; but to a heavenly Feaſt, that will ſatisfy thy hungry Soul with everlaſting Plenty.

Nor art thou invited with Indifference, but with the moſt preſſing Entreaty; he, that invites thee, *Beſeeches thee for the Lord Jeſus Chriſt's Sake, not to refuſe to come thereto, being ſo lovingly called and bidden by God himſelf.*

Wouldſt thou not think thy ſelf highly affronted, after thou hadſt prepared a coſtly Feaſt, to find thy ſelf ſlighted with the cold Neglect, and trifling Excuſes of thoſe thou hadſt invited?

Would not their Ingratitude warm thee into an angry Reſentment?

Conſider then the Danger of refuſing this kind Invitation.

Thou mayſt have worldly Ends in entertaining thy Neighbour: It may be out of Oſtentation or Pride, to ſhew thy Vanity or Luxury, or entail ſome ſlaviſh Obligation on him, and engage him in thy Intereſt: But God in this has no other End, than thy preſent and future Happineſs.

Though thou haſt often provok'd him by thy Coldneſs and Indifference, yet his fatherly Love and Tenderneſs continue to reclaim thee.

Conſider how dangerous a Thing it is to trifle with offer'd Mercy; and be no longer obſtinate, leaſt by thy unthankful *withdrawing thy ſelf from this Holy Supper, thou provokeſt God's wrathful Indignation againſt thee*; and never to give thee another Opportunity of reconciling thy ſelf to him, but to furniſh his Table with more worthy Gueſts.

Worldly Buſineſs is no Excuſe for thy Abſence from this Holy Banquet; the Salvation of thy Soul

St LUKE CHAP. XIV. Jesus said, A certain man made a great supper & bade many.

St LUKE 14, Verse 23.

And the Lord said unto the servant, go out into the high ways and hedges, and compel them to come in, that my house may be filled.

2.d S. aft. Trin.

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Soul is of more Moment than gaining the whole World.

Doth thy Unworthineſs deterr thee from preſuming to appear at this ſolemn Entertainment? Qualify thy ſelf then for it by Repentance and Amendment.

God is ready on his Part to perform his Promiſe in every Reſpect; Why then doſt thou neglect to prepare thy ſelf?

Are thy Sins of the deepeſt Stain? His Mercy can wipe them out. *Tho' they are as Crimſon, he can make them white as Snow; and though they are red like Scarlet, he can make them White as Wool.*

Conſider, they that refuſed the Feaſt in the Goſpel, upon Pretence of worldly Concerns, were not only held inexcuſable, but eſteemed unworthy, and ever after excluded from partaking of that Heavenly Banquet.

God is merciful, but he is alſo juſt; and if thou wilt perſiſt to trample on his Mercy, thou mayſt expect he will execute his Juſtice on thee with the utmoſt Severity.

Lay hold on Mercy in Time; this may be the laſt Opportunity God will give thee of reconciling thy ſelf to him. Reflect on the repeated Invitation of the Prieſt, the Holy Inſtrument of conveighing this Bleſſed Sacrament to thee.

He tells thee, he is ready to perform his Office, be not thou backward then to embrace the bleſſed Means; but with Earneſtneſs and Thankfulneſs prepare thy ſelf to receive this ineſtimable Bleſſing.

He importunately invites thee *in the Name of God*, earneſtly *calls thee in Chriſt's Behalf*, affectio-

nately *exhorts thee, as thou loveſt thy own Salvation, to be a Partaker of this Holy Communion.*

Conſider how he puts thee in Mind of that Gratitude thou oweſt to thy Saviour, who out of meer Pity ſacrific'd his Blood for thee, and without Obligation on his Part ſubmitted to a ſhameful Death on the Croſs, to make thee an Heir of eternal Glory.

O! turn not then thy Back upon ſuch tender Love, but, in a grateful *Remembrance of the Sacrifice of his Death*, duly qualify thy ſelf to be a Gueſt at his Table, as he has commanded.

But if thou wilt careleſly neglect theſe loving Invitations, deſpiſe this offer'd Mercy, and wilfully decline the Converſation of thy Brethren, who *come to feed on that moſt heavenly Food*; be aſſur'd God will highly reſent the Affront, and for unthankfully ſeparating thy ſelf from the Congregation of the Faithful, will cut thee off from the Enjoyment of thoſe Bleſſings he has promis'd to all that love and fear him.

Conſider theſe Things ſeriouſly, and, whilſt God graciouſly gives thee Opportunity, *return to a better Mind:* Be no longer obſtinate in thy Deſtruction, but with Sincerity and Chearfulneſs join with the Prieſt, who tells thee, *he ſhall not ceaſe to make his humble Petition to Almighty God*, to reſtore thee to his Favour.

¶ When thou haſt thus duly examin'd and prepar'd thy ſelf for receiving the Holy Communion, and the Day appointed for it is come addreſs thy ſelf with Reverence and Humility to God; and, whilſt the Perſon appointed

appointed collecteth the Alms of the Congregation, ſeriouſly and devoutly meditate on ſome of the Sentences after this or ſuch like Manner:

Let your Light ſo ſhine, &c.

May God ſo enlighten me with his Grace, that I may be a happy Ornament of my Profeſſion, and that by my pious Example others may glorify our Father which is in Heaven.

Lay not up for your ſelves, &c.

Earthly Treaſure is vain and tranſitory, ſubject to Corruption and Loſs: Study, O my Soul, to purchaſe a Treaſure in Heaven, which nothing can corrupt, which is liable to no Decay, and which no Body can deprive thee of.

Whatſoever ye would, &c.

Pray to God to inſpire thee with a true Senſe of Juſtice, that thou mayſt not do that to others, which thou wouldſt not have done to thy ſelf.

Not every one that ſaith, &c.

Conſider, it is not a bare Profeſſion of, or ſimple Invocation on the Name of God, that ſhall admit thee into the Kingdom of Heaven; but a due Performance of thy Father's Will.

Zacheus *ſtood forth and ſaid*, &c.

Pray for Charity, that, according to the Ability which God hath given thee, thou mayſt warm and comfort the Bowels of the Poor, and

all

all that ſtand in Need of thy Help and Aſſiſtance; and that thou mayſt make Reſtitution to all thou haſt done Wrong or Injuſtice to.

¶ And ſo on, in Proportion to the Time that the Prieſt receiveth the Offerings, and placeth them on the Table: Then join heartily with the Congregation in the Prayer for the Church-Militant.

MEDITATION

On the Third Exhortation at the Time of the Celebration of the Holy Communion; which thou mayſt likewiſe uſe whilſt the Congregation is gathering together, or any Time before.

LEaſt any vain Security betray thee into Preſumption, conſider, O my Soul, whether thou haſt ſufficiently followed the Advice of the Bleſſed Apoſtle St. *Paul, in diligently trying and examining thy ſelf before thou preſumeſt to eat of that Bread, and drink of that Cup.* Conſider the vaſt Benefit thou wilt obtain by receiving this holy Sacrament *with a true penitent Heart and lively Faith:* (For then thou ſpiritually feedeſt on thy Bleſſed Saviour; thou art then truly the Temple of the Holy Ghoſt, which will always accompany and inſpire thee with his Divine Influences; then thy Redeemer is incorporated with thee, and thou with him.)

And with Horrour reflect on the Danger of unworthily preſuming to enter into his Preſence, and approaching this Holy Feaſt without the Wedding-Garment:

For

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St MATTHEW CHAP. XXII. The king saw there a man without a Wedding garment.

St MATTHEW 22. Verse 12.

And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

20th S. aft. Trin.

For then thou art as much guilty of the Body and Blood of thy Saviour as the very Jews, who actually crucified him in Perſon; thou repeateſt their Cruelty; thou makeſt his Wounds bleed afreſh; and that Cup, which worthily received, ſhould be the Means of reconciling thee to thy injur'd God, and the Salvation of thy Soul, will prove thy Damnation.

Thy raſh and inconſiderate Preſumption *will kindle God's Wrath and Indignation againſt thee, will provoke him to plague thee* with loathſome and painful Diſeaſes, to afflict thee with innumerable Troubles and Calamities; make thy whole Life one continued Series of Sorrow; and at laſt ſnatch thee out of this World by ſome ignominious and ſhameful Death; when thou wilt be as unfit to appear before him, as by thine Unworthineſs thou art to approach this Bleſſed Sacrament.

Reflect yet further, O my Soul, on the dire Effects of unworthy Communion.

Thou wilfully baniſheſt thy ſelf further from the Grace of God, and expoſeſt thy ſelf more to the Power of Satan.

Thou forfeiteſt the Favour and Protection of him that took thee out of thy Mother's Womb, and who was thy Hope in thy Infancy.

Thou depriveſt thy ſelf of the Benefit of that Reſtraining Grace, which ſhould prevent thee from falling into new Sins.

Thou delivereſt thy ſelf up to a Blindneſs of Spirit, which will lead thee into innumerable Errours.

Thou wilt find ſuch an Increaſe of Vices and Paſſions, as will make thee groan under the Yoke of thy Captivity, and hinder thee from returning to God by true Repentance.

Conſider how the Royal Prophet *David* compriſeth theſe ſad Effects in few Words, *Pſalm* 68. *v.* 2, 3. when, ſpeaking againſt the Enemies of Jeſus Chriſt, he prays to God, That their Table may prove a Snare to them, and an Occaſion of falling: That they may become blind, ſo that they may not ſee their own Good; and that they may always bend under the Yoke of a miſerable Servitude.

If thoſe then who perſecuted Jeſus Chriſt, (for ſo doth every unworthy Communicant) without knowing him, are ſo ſeverely puniſhed; what ought'ſt not thou to expect, who being baptized into the Faith of Chriſt, treateſt ſo ill in his own Perſon him whom thou doſt know?

Return therefore, O my Soul, in Time, and lay hold on Mercy. Embrace this Opportunity, which may be thy laſt.

And to prevent the foreſaid dreadful Conſequences, of which thy Unworthineſs will be the Cauſe, humble thy ſelf before the Throne of God's Grace.

Judge and condemn thy ſelf, that thou mayſt not be judged of the Lord.

Bewail thy Unworthineſs, and pray to God to accept thee.

Reconcile thy ſelf by a true and ſincere Repentance.

Have a lively and ſtedfaſt Faith in Chriſt, and all that he hath revealed to thee.

Have

Have a firm Hope, that God will grant thee all that thou faithfully askeſt in his Son's Name: And

Entertain a perfect Charity, which will inſtruct thee to love God above all Things, and thy Neighbour as thy ſelf.

This will be the true Method of amending thy Life, by which thou wilt be a worthy Communicant, and meet Partaker of theſe Holy Myſteries.

When thou haſt thus lamented and condemn'd thy Sinfulneſs, addreſs thy ſelf in moſt humble Proſtration of Mind and Body to thy God, and thank him for his Condeſcenſion, in vouchſafing to be reconcil'd to thee, and admit thee to be a Gueſt at this Holy Feaſt.

Form to thy ſelf a due Senſe of the great Difference that is between God and thee: Conſider thy own Meanneſs and his Excellency.

That he is a God of Majeſty and Glory; thou a poor Worm of the Earth:

He infinite in Power; thou able to do nothing of thy ſelf.

He a God of perfect Purity and Holineſs; thou polluted with all Uncleaneſs.

He unchangeable and conſtant; thou ſubject to Alteration every Moment.

He eternal; thou mortal.

And yet after this mighty Diſparity, he inclines his Ear to hear thy Prayers.

His Mercy and Pity prevail over his Juſtice, and he vouchſafeth to accept thy Tears and Contrition.

Ever

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Ever

Ever adore this Goodneſs, O my Soul; and with earneſt and repeated Gratitude bleſs his Holy Name for this great Inſtance of his Love.

But above all Things, give moſt humble and hearty Thanks to God the Father, Son, and Holy Ghoſt, for that ineſtimable Benefit, *the Redemption of the World*; which could no way be accompliſhed, but *by the Death and Paſſion of thy Saviour Chriſt*; who, though God, not only ſubmitted to the Vileneſs and Calamity of humane Nature, but humbled himſelf to the moſt ignominious Death, the Death of the Croſs, to ranſom miſerable Man from the Captivity of Sin.

Conſider thy Saviour, O my Soul, in his dying Agonies on the Croſs.

Think, in moſt humble Reverence, on thoſe Streams of precious Blood, which flow'd from his Wounds, to waſh and cleanſe thee from thy Sins.

And with the moſt tender and grateful Reſentment acknowledge the Continuance of his Love, who, after he had ſubmitted to Death, lay in the dark Grave, and in the Shadow of Death, that he might make thee a Child of God, and exalt thee to everlaſting Life.

Retain, O my Soul, a moſt thankful *Remembrance of the exceeding great Love of thy Maſter and only Saviour Jeſus Chriſt, thus dying for thee, and of the Benefits which by his precious Blood-ſhedding he hath obtained for thee*; who, leaſt thy humane Nature, which is cloath'd with worldly Incumbrances, ſhould forget this ineſtimable Bleſſing, *hath inſtituted and ordained Holy Myſteries, as Pledges of his Love*, that by a conſtant and

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St MATTHEW CHAP. V. If thou remembrest that thy brother hath ought against thee;

St MATTHEW 5. Verse 24.

Leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

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and thankful Commemoration of his Sacrificing himself for thee, thou might'st obtain everlasting and endless Comfort.

To him therefore, with the Father and the Holy Ghost, always pay (as thou art in Duty bound) thy just Acknowledgment and Thanks; with an entire Resignation submit thy self to his Holy Will and Pleasure, and study to serve him in true Holiness and Righteousness all the Days of thy Life.

MEDITATION

On the Fourth Exhortation, Ye that do truly, *&c.*

HAst thou, O my Soul, truly and sincerely repented of all thy Sins?

Art thou in perfect Love and Charity with all Men?

Dost thou forgive thine Enemies, as thou desirest God to forgive thee?

Dost thou intend, according to the Resolutions thou hast made, to lead a new Life; to follow the Commandments of God in an exact Obedience, and from henceforth to walk in his Holy Ways?

Implore Help of the Almighty to assist thee in the Performance of thy Resolutions and Vows, that thou mayst with due Reverence and Faith draw near, and receive this Holy Sacrament, to thy present and future Comfort.

¶ *Note,* That the general Confession, which is made by the Priest and all those that are to receive the Holy Communion may be used privately

privately during the Time of Preparation for it; upon which the Communicant may enlarge according to the Circumſtance and Condition of his Life; and wherein he has been a remarkable Offender, there in a more particular Manner to confeſs and deplore his Sins, and deprecate the Judgments and Wrath of God which threaten him.

MEDITATION

On the Abſolution.

PRoportionable to the Sincerity of thy Repentance, O my Soul, is the Forgiveneſs of thy Sins.

If with true Faith and hearty Repentance thou turneſt to God, he will have Mercy upon thee; he will pardon and deliver thee from all thy Sins; he will confirm and ſtrengthen thee in all Goodneſs, and bring thee to everlaſting Life.

Theſe are the Conditions of Salvation. Be juſt therefore and ſincere to thy ſelf, and God will not fail in any of the Promiſes he has made to thee in this Sacrament.

MEDITATION

On the Words of our Saviour, Come unto me, *&c.*

O Gracious and loving Invitation! Here is Repoſe for my weary Body, and Refreſhment for my tired Soul.

After the weary Pilgrimage of Life, through all the intricate Mazes of Toil and Vexation, Thou,

Thou, O my bleſſed Saviour, art my comfortable Retreat.

When I ſhall have gone through all the troubleſome Storms of this World, thy Boſom is the only Harbour of Security for me to anchor in; and the Bleſſed Sacrament of thy Body and Blood the Harbinger that prepares a Place of eternal Reſt for me.

On the Words of our Saviour, So God loved the World, *&c.*

In holy Silence awfully adore the infinite Goodneſs of God, who ranſom'd thee from eternal Slavery and Death, at no leſs Expence than the Blood of his beloved Son; who deſcended from the glorious Manſions of Bliſs, to perſuade thee to be kind to thy ſelf; and that nothing leſs than everlaſting Life ſhould be the Reward of thy Faith.

His gracious Condeſcenſion and Love was ſufficiently ſhewn in the Act of thy Redemption; but this Mercy is as oft repeated, as thou addreſſeſt thy ſelf to him.

On the Words of St. Paul, This is a true Saying, *&c.*

Hear what the great Apoſtle ſaith, whom God Almighty, at the Expence of a Miracle, converted, and whom, whilſt in the Fleſh, he honoured with the Beatifick Viſion: *Jeſus Chriſt* (ſaith he) *came into the World to ſave Sinners.*

He left a Kingdom in Heaven to be a Subject here on Earth; quitted the Company of God and Angels to converſe with Man; and all in Pity to our miſerable loſt Condition, who had forfeited

forfeited God's Favour, and which could no way be recovered, but by this great Condeſcenſion of God the Son, *who came into the World to ſave ſinful Men.* This is a true Saying indeed, for the Saviour of the World hath confirmed it; and it is worthy of all Men to be received, ſince they receive the Benefit of it.

On the Words of St. John, If any Man ſin, *&c.*

If I tranſgreſs the Laws of an earthly Prince, the Sword of his Juſtice ſhall chaſtiſe me even unto Death, and no Man ſhall dare to interpoſe for me.

But, O happy Diſparity! I that have ſo often rebelled againſt, and provoked the Almighty King of Kings, have an Advocate with him, even his beloved Son Jeſus Chriſt the Righteous, who is the Propitiation for my Sins, and who continually intercedes for me at the Throne of his Father.

For theſe therefore, and all other Benefits of thy Bleſſed Saviour's Love and Compaſſion, at all Times, and in all Places, humbly give Thanks to thy Almighty Lord, Holy Father, Everlaſting God.

MEDITATION

On the Common Preface.

JOin therefore, O my Soul, with the Celeſtial Company of Angels and Archangels in the joyful Chorus of Praiſe to the Great God of Heaven and Earth; and let all Parts of the Creation,

tion, which are full of his Glory, ſing Praiſes to their Glorious Maker.

On the Preface for Chriſtmas day, *and Seven Days after.*

But this Day, O my Soul, in a more peculiar Manner implore God's Grace to diſperſe thoſe Clouds and Darkneſs which have ſo long over-ſhadow'd thee, and to cloth thee with the Armour of Light.

Thankfully commemorate with the Company of the Faithful the great Love of God the Father, *who gave his only begotten Son to take our Nature upon him, and as at this Time to be born of a pure Virgin.*

For ever praiſe and magnify God the Son, for *coming to viſit thee in great Humility*; and earneſtly pray, that by the Means of his Bleſſed Incarnation, *thou being regenerate, and made his Child by Adoption and Grace, mayſt be renewed by his Holy Spirit*; *and that in the laſt Day, when he ſhall come again in his Glorious Majeſty to judge both the Quick and the Dead*, thou mayſt feel the bleſſed Effects of his great Love, and *riſe with him to the Life Immortal.*

On the Preface for Eaſter-day, *and Seven Days after.*

But chiefly, O my Soul, conſider how thou art obliged to praiſe thy Almighty Father, *for the glorious Reſurrection of his Son, who is the very Paſchal Lamb that was ſacrificed for thee*; *who by overcoming Death, hath taken away the Sins of the World*; *and who by riſing again, as on this Day, hath reſtored thee to Life everlaſting.*

Humbly

Humbly beſeech him, that his ſpecial Grace may inſpire thy Heart with good Deſires; and that he may continually enable thee to bring them to good Effect, that thou mayſt keep this Feaſt, not with the old Leaven, neither with the Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth: That thou mayſt always be dead unto Sin, and alive unto God, through Jeſus Chriſt.

On the Preface for Aſcenſion-day, *and Seven Days after.*

Sing Praiſes, O my Soul, to thy Almighty Father, and to his moſt dearly beloved Son Jeſus Chriſt; who, after his Paſſion and *Glorious Reſurrection, manifeſtly appeared to his Apoſtles,* to confirm and ſtrengthen their Belief of what he had promiſed them; and who *in their Sight aſcended up into Heaven, to prepare a Place for them, and all that believe truly in him.*

Beg of God, *that thou mayſt in Heart and Mind, aſcend thither, and dwell with him continually, who liveth and reigneth there.*

On the Preface for Whitſunday, *and Seven Days after.*

After all theſe Mercies, thy gracious and merciful God hath added ſtill one more.

After he had punctually performed his Promiſes in ſending thy Redeemer to ranſom thee from the Death of Sin, by ſacrificing himſelf for thee; by riſing the Third Day from the Dead, and aſcending into Heaven to prepare a Place of Glory for thee: Though thy Great God, *and King of Glory, exalted his only Son with*

Triumph

Triumph into the Kingdom of Heaven; yet he has *not left thee comfortless*, but, *according to his most true Promise, sent the Holy Ghost* to supply his Absence here on Earth, *and to exalt thee to the same Place, whither thy Saviour is gone before thee.*

Humbly invoke the great Majesty of Heaven and Earth, that as he did, as at this Time, in a most miraculous Manner, send the Light of his Holy Spirit, to instruct the Hearts of his Faithful People; so he would graciously be pleased to grant thee such a Portion of the same Spirit, as may direct *thy Judgment right in all Things*; *may lead thee to all Truth, and bring thee out of Darkness and Errour into the clear and true Knowledge of him*; *that thou mayst evermore rejoyce in his Holy Comfort, through the Merits of thy Blessed Saviour and Redeemer Jesus Christ.*

On the Preface for Trinity-Sunday.

Praise the Almighty and Everlasting God, O my Soul, *who hath given thee and all his Servants, by the Confession of a true Faith, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty to worship the Unity.*

Earnestly beg of him, *who is One God and One Lord, not One only Person, but Three Persons in One Substance, to keep thee steadfast in this Faith, and evermore defend it and thee from all Opposers and Adversaries.*

¶ After each of the proper Prefaces add the Meditation on the Common Preface, as follows.

Join therefore, O my Soul, with the Celestial Company of Angels and Archangels in the joyful Chorus of Praise to the Great God of Heaven and Earth; and let all Parts of the Creation, which are full of his Glory, sing eternal Praises to their Glorious Maker.

¶ After the Priest hath, in the Name of all them that shall receive the Holy Communion, said the Prayer, *We do not presume*, &c. (in which thou art to join with thy utmost Fervency) use the following Meditation, whilst he is ordering the Bread and Wine on the Table.

MEDITATION.

PResume not, O my Soul, to approach this holy Table upon any fond Dependance on thy own Righteousness; but on the infinite Mercies of God.

The best of thy Performances can entitle thee to no better than the mean Quality of an unprofitable Servant.

Thou art so far from deserving to appear at this Table, that thou art not worthy to gather up the Crumbs that fall from it.

But, O most comfortable Consideration and Support, thou hast to do with a God, who is all Goodness: Mercy is his Property; and it is as infinite as thy Sins.

Rely-

St MATTHEW CHAP. XXVI. Jesus said, Verily I say unto you, that one of you shall betray me

St MATTHEW 26. Verse 23.

JESUS *answered and said, He that dippeth his hand with me in the dish, the same shall betray me.*

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Relying therefore wholly on the Merits of thy Saviour, and truſting in his Mercy, that he hath heard thy Prayers, accepted thy Contrition, and believed the Sincerity of thy Repentance: Beſeech him to inſpire thee with his Grace, that thou mayſt *ſo eat the Fleſh of his dear Son Jeſus Chriſt, and drink his Blood, that thy ſinful Body may be made clean by his Body, and thy Soul be waſhed by his moſt precious Blood, and that thou mayſt ever dwell in him, and he in thee.*

¶ After the Prieſt hath conſecrated the Bread and Wine, and is receiving them himſelf, meditate as follows.

MEDITATION

On the Prayer of Conſecration.

SEE, O my Soul, the bleſſed Banquet prepared by thy Heavenly Father; and to which his holy Meſſenger the Prieſt hath in his Name with repeated Invitations bidden thee.

He hath often admoniſhed thee of the great Danger of unworthily approaching it, and aſſured thee of the moſt comfortable Effects of thy worthy Receiving.

Having therefore diveſted thy ſelf of all Impurity, and put on the Wedding-Garment, the Robe of Righteouſneſs and Innocence, advance with Comfort and Aſſurance of the Bleſſings God hath promiſed thee.

Taſt and ſee, O my Soul, how gracious the Lord is, and thou wilt ſoon be ſenſible of the Bleſſing of truſting in him.

Consider the Dignity of this Holy Banquet; a Banquet not prepared by the Art of Man, but by the great Creator of the World; who, out of mere Pity and *tender Mercy* to miserable fallen Man, *hath given his only Son Jesus Christ, to suffer Death upon the Cross for thy Redemption, who made there (by his own Oblation of himself once offer'd) a full, perfect and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.*

The Banquet thou art now about to feed on, is no less than the pure and immaculate Body, and precious Blood of thy Saviour, which he instituted to support and comfort thee, *until his coming again.*

It is not a Feast of Earthly Dainties, which give but an imperfect momentary Pleasure; but it is a Divine and Spiritual Banquet; which, if thou comest duly prepared, and with true Faith feedest on it, will for ever satiate thy Hunger, and allay thy Thirst.

Consider, O my Soul, the Holy Institutor of this Divine Feast; who, after he had sacrific'd himself here on Earth for thee, to put thee in Mind of the Benefits he thereby hath obtained for thee, *did institute, and in his Holy Gospel command thee to continue a perpetual Memory of his precious Death.*

Delay no longer then, but with most ardent Desire prepare to meet the Bridegroom of thy Soul.

Humbly beg, and in most pressing Entreaties beseech thy merciful Father, that thou mayst *receive these his Creatures of Bread and Wine, according to his Son thy Saviour Jesus Christ's holy Institution,*

tution, in Remembrance of his Paſſion and Death, and be a Partaker of his moſt Bleſſed Body and Blood.

Humbly ſupplicate the Divine Majeſty, that thou mayſt by no unworthy Act repeat the Treachery of *Judas*; who the ſame Night that the Saviour of the World was adminiſtring this heavenly Banquet to his Diſciples, moſt ungratefully and perfidiouſly betray'd him; making by his baſe Unworthineſs this Bleſſed Sacrament, which was to have been the happy Conveyance of eternal Salvation to him, the Inſtrument of his Damnation.

Bleſs the Lord, O my Soul, for this ſpiritual Suſtenance prepared for thee; and bleſs that holy Hand, which thy dear Saviour hath deputed to adminiſter this comfortable Food to thee in Remembrance of him.

With moſt profound Gratitude and Humility adore the Divine Goodneſs, which offers thee this Cup of Reconciliation, this healing Draught, which will cure thy Infirmities, and reconcile thee to thy offended God.

With ſtedfaſt Faith believe, and be aſſured, (for thy Saviour hath ſaid it) *This is his Blood of the New Teſtament, which was ſhed for thee and for many for the Remiſſion of Sins.*

This is the Heavenly Draught, which alone can cleanſe thee from all Impurity, and make thee white as Snow.

Drink this in pious Memory of thy Bleſſed Saviour, that thou mayſt obtain the grand Benefit he hath purchas'd for thee at the Expence of his moſt precious Blood.

Implore

Implore the Father of Mercies to impart such a Share of Grace to thee, that thou mayst immediately feel the happy Effects of it, in a perfect and compleat Reformation of Life; and beg of God such a continual Supply of it, that thou mayst enjoy the Blessed Presence of thy Saviour till the next Opportunity of renewing this Covenant with him.

¶ Whilst the Priest is receiving the Holy Communion himself, and distributing it to the rest of the Congregation, join heartily with him in the Words of the Office, and earnestly pray,

That the Body of our Lord Jesus Christ, which was given for him, for thee, and the whole World, *may preserve their Bodies and Souls unto everlasting Life.* And most importunately beg of God, so to assist them and thee at this Instant with his Grace, that they may eat his Bread in pious Remembrance of their Saviour's Passion, *and feed on him in their Hearts by Faith with Thanksgiving.*

Likewise, whilst the Priest is receiving, and administring the Cup to others, join with him in the Words of the Office, and pray,

That the Blood of our Lord Jesus Christ, which was shed for all, may preserve their Bodies and Souls unto everlasting Life. Earnestly beg of God so to assist them at this Instant with his Grace, that they may *drink this in Remembrance, that Christ's Blood was shed for them*; and that they may laud and magnify his holy Name in a most thankful Commemoration of his Death,

and

St LUKE CHAP. II. A multitude of the Heavenly Hoſt praiſing GOD, and ſaying,

St LUKE 2. Verſe 13,14.

Glory to GOD *in the higheſt and on earth* Peace, *good will towards Men.*

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MUSEUM

and of the great Bleſſings and Benefits they receive thereby.

¶ When thou approacheſt the Holy Table to receive, fix thy Mind entirely on the great Bleſſing thou art about to partake: Join with thy utmoſt Fervency, and in the comfortable Words the Prieſt pronounces, that God would hear and accept thee; and that thou receiving theſe Elements of Bread and Wine, in Remembrance of thy Saviour's Body and Blood, mayſt feed on him in thy Heart by Faith with Thankſgiving.

¶ After thou haſt receiv'd the Sacrament, in moſt profound Humility adore the Divine Goodneſs; and whilſt others are receiving, modeſtly withdrawing into thy Place, addreſs thy ſelf to thy moſt gracious God and Saviour in the moſt ſolemn Acts of Adoration, Love and Acknowledgment. Meditate on one, or both of the Collects appointed after receiving, as the Time will permit, till the Prieſt returns to the Lord's Table; and then join in the reſt of the Office as the Church directs. And when thou retireſt to thy Apartment, addreſs thy ſelf to God in one or both of the Collects aforeſaid. After which uſe the following Meditations, which are chiefly taken from this of the Holy Communion, or other Offices of the Liturgy.

MEDI-

MEDITATION

After Communion.

THou haſt now, O my Soul, received the Bleſſed Suſtenance thou haſt earneſtly and faithfully pray'd for.

Bleſs the Name of the Lord, who hath vouchſafed to give thee Poſſeſſion of his Body and Blood, to permit thee to dwell with him, and unite thee to himſelf.

O adorable Greatneſs! O immenſe Goodneſs! That haſt not only condeſcended to feed me at thy Table, but haſt offer'd thy ſelf to me for Food and Nouriſhment.

O ineſtimable Love! O wonderful Condeſcenſion of a Lord to his Slave, a God to his Creature, a Saviour to a Sinner!

What Return ſhall I make for the Benefits God hath beſtow'd on me, who have received the Cup of Salvation?

Shall I not love Thee continually, O my Saviour, after this Exceſs of Love thou haſt ſhewn me?

Thou haſt expreſs'd thy Love in the greateſt Inſtance, in laying down thy Life for my Sake; and ſhall not I, in Return for this, endeavour only to live for Thee?

Thou haſt this Day wholy communicated thy ſelf to me; and ſhall I not from henceforth be always thine?

Remove from me, O my God, all Ingratitude and Inſenſibility of thy Love and my own Salvation.

Give

Give me Grace to proteſt and reſolve before Thee, that I will be ever faithful to Thee, and never part from Thee by any Diſobedience to thy Commandments.

Though I have nothing but what is thine, and through my manifold Sins am unworthy to offer Thee any Sacrifice; yet in Acknowledgment of thy Favours, as an Earneſt of the Love which I now promiſe Thee, I offer Thee my Soul and Body, which thou haſt this Day ſanctified by the Honour of thy Divine Preſence.

I humbly conſecrate them both to Thee, ſince thou haſt vouchſafed they ſhould ſerve Thee as a Temple: My Body never more to be employ'd as an Inſtrument of Sin: My Soul to know Thee, to love Thee, and evermore to be faithful to Thee.

Bleſs, O Lord, I beſeech Thee, the Preſent which I now make Thee.

Sanctify them both, ſince thou haſt admitted them to ſerve Thee this Day.

Let thy reſtraining Grace prevent my Body from being any more defiled with worldly Pleaſure, and my Soul from being over-power'd by my Will to commit any Sin.

Strengthen me in the Reſolution which I here make before Thee:

That I may ſerve Thee in Body and Soul:

That I may be able to correct the evil Inclinations of them both:

That I may be able to fight againſt and deny my ſelf all my former Delights, and never more gratify my Concupiſcence, Anger, Ambition, or any other Paſſions; but with a due Re-

ſignation both of Soul and Body, ſubmit my ſelf wholy to the bleſſed Direction of thy holy Will and Pleaſure.

And now, O my moſt indulgent Saviour, ſince thou haſt given me Grace to make this Profeſſion and Reſolution before Thee; I beſeech Thee continue the ſame Grace to enable me faithfully to put it in Execution.

I can do nothing of my ſelf, and without thy Aſſiſtance.

Strengthen me therefore, O my God, that I may conquer all Difficulties which occur in the Way of my Salvation.

Regard me with the Eyes of thy Mercy.

Pity my Weakneſs, and let thy Heavenly Grace ſupply my Deficiencies, that I may faithfully perform the Promiſes I have made to Thee.

O Holy, Bleſſed and Glorious Trinity, Father, Son and Holy Ghoſt; Three Perſons and One God, have Mercy upon me now and for ever. *Amen.*

FINIS.